

in the hole of the chariot, in the hole of
the cart,
and in the hole of the yoke,¹ and thou
didst make
her with a skin resplendent like the sun.

sfeA XIL (xcir.)

The deity is the same ; the *Rishi* is
SETTTAZJ-SSHA or STTKAKP^ •
of "the race of ANGIBAS ; the metre is
Gdyatr^ except in. the
first verse, where it is *Anu&h^ulh*.

1. ²Sing, priests, that INDRA, who
drinks your
offered beverage,—the foe-subduing
SATAKKATU,
most liberal of men.³
2. * Proclaim that deity as INDRA, who is
invoked
by many, who is praised by many, who is
worthy of
songs and renowned as eternal.
3. ⁵May LSTDBA who causes all to
rejoice,⁶ be the

¹ Sayan a says that Indra dragged her
through the wide hole of
his chariot, the narrower hole of the cart,
and the small hole of the
yoke, and she* cast off three skins. The
first skin became a hedge-
hog, the second an alligator, the third a
chameleon. I suppose,
with Prof. Aufrecht, that the hole or
space of the chariot and
cart represents the opening between the
four wheels; the hole of
the yoke seems to me to mean the
opening through which the
animal's head passed, corresponding to
Homer's fei/ryA^ . II. 19.
406.

² Sama Yeda, I. 2. 2. 2. 1; II. 1. 2. 1. 1.

³ Or "to he most honoured of men."

Mamhiahtha charshani-

n&m.

* Sama Yeda, II..1. 2. 1.

2.

⁵ Sama Yeda, II. I. 2.. 1. 3, with
makondm for *maMndnt*.

* *Nrituh—nartayita* ^ "he who causes all
to dance,¹ cf. iL 22.
4. Sayana gives another explanation as "
bringer (*neta*) of kine
to thy votaries." The St. Petersburg Diet,
renders it "lebhaft,
beweglich."